

JUSTICE TRIUMPHING  
OR THE  
Spoylers Spoyled.

Laid forth in

A gratulatory Sermon for the miraculous Discovery  
of, and our Glorious Delivery from the

BARBAROUS

POWDER-PLOT;

PREACHED

At St. P A U L S, November the 5<sup>th</sup>. 1646.

By NATHANIEL HARDY M. A. Preacher to  
the Parish Church of St. Dionis Back-Church, London.

*Woe unto the wicked, it shall be ill with him, for the reward of his hands  
be given him, Isa. 3. 11.*

*Who so diggeth a Pit shall fall therein; and he that rolleth a Stone, it will  
return upon him, PROV. 26. 21.*

*Deus non solum est in praestando benignissimus, sed etiam in vindican-  
do justissimus, Aug. l. 2. de lib. Arb.*

*Ἐάν τις τὸ θεῖον φιλονεικίαν τὸν τοιαύτον συλαφῶμαι τῷ ἐπιβλῆ τῆς φύσεως  
αὐτοῦ ἐν τῷ ἐπιβλῆσθαι πρὸς τὸν θεόν.*

Chrysost. in Pl. 7. 15.

LONDON, Printed for Nathaniel Webb, and William Grantham at the  
Sign of the Black-Bear, in S. Paul's Church-yard, near the little north door, 1646.

JUSTICE RUMPHING

2009 2009

DOWNBERRY

apud hunc locum ubi dicitur

THE PATENT OFFICE, 25, ABINGDON ROAD, LONDON, E.C. 4.

1900

100

1891

*[Faint handwritten notes at the bottom of the page]*

W. D. O. T. Printed for W. D. O. T. in 1866.  
 One of the first series of the Black-Headed and Red-Headed series, 1866.

To the Right Honourable  
**Sir JOHN GAY** Knight,  
Lord Mayor

The Right Worshipful the Sheriffs  
and the rest of the Aldermen

Together with the Worshipful Societies  
of this Ancient and Most Renowned  
City of LONDON,

*Right Honourable, Right Worshipful, Worshipful,*



Should have been well pleased  
to have kept this scarce plumed  
Bird in my private Cage, had  
not the noise of some virulent  
Fowlers Shot, forced her to flye abroad for  
Refuge; where to build her nest better  
she knew not, then in the secure clefts of your  
favourable protection. In your ears she first

A 2

sounded

To the Reader.

founded her notes, which (though harsh and broken) were attentively heard by many among you; and I hope will now be entertained no less acceptably.

True it is she is no soaring Eagle in cloudy Notions, nor gaudy Peacock beautified with the Feathers of affected Eloquence: only thus much I may safely say, she is an harmless Dove, free from the Gall of Malicious Bitterness, bringing in her mouth like that of *Noah's*, the Olive Branch of peaceful unity. To the effecting and establishing whereof, that she may prove in some measure subservient, is the hearty desire, and unfeigned prayer of him who is

*A constant Resident at the  
Throne of Grace for 1600,  
and the Church of Christ.*



**NATHANIEL HARDY.**



To the Reader.

**I** Never so much prized my rude conceptions as to judge them worthy of a publication; and the just diffidence of my immature years and shallow judgment, hath often caused me to wish and my friends opportunity.

I will know, No use Rufinus his expression, non esse abique periculo multorum iudicii ingenium tenue & exile committere; it were far more safe for my slender shallop to be confined within the narrow river of a private Auditory, then to launch out into the Worlds maine Ocean. Besides, I sadly observe the curiosity of the times, the variety of mens humors; what one approveth, another rejects; one thinks it is too facile: another, too obscure; one saith it is too loose, another, too elaborate. And (which is yet worse) such is the perverseness of this Age that novel fancies; jangling controversies, (which like Rebecca's twins cause a sore struggling in the womb of our Church) nay horrid Blasphemies find more acceptance then solid and sacred verities. So that might this Sermon have dyed the common death of others, it should have been buried out of sight. But considering how slanderous tongues (sharpe as swords that wound near hand, yea, as Spears and Arrows; but both further off) have sought to put it to a violent and ignominious death, I am enforced to revive it, that innocencies plea may reach as far as Envy's accusa-

Psal. 47. 4.  
Dextra gloria ver-  
ba sua arma &  
sagitta; arma  
propè stantes,  
sagitta longè  
absentes vulne-  
rant. Vge, Ca-  
tentis.

## To the Reader.

tion. The Adversaries of these weak labours stand both on the right and left; to wit, furious Novelists and fiery Papists.

As for the former, I wonder not that they condemn them; Since here are neither known truths cloathed in uncout phrases, nor (which is wiler) old errors in a new dress, the only fashions that Sectaries are enamoured with.

As for the latter, I less marvel that they should introduce them; the very subject, and occasion of them, being their shame and anguish.

*Illis siquidem pudor est audiendi quæ faciunt,  
Nullus faciendi quæ erubescunt.*

They are unwilling to hear of what they were desirous to have acted; it is their common cry, what nothing but the Powder-Treason? But surely Gods undeserved favour to us, and his deserved punishment of them may well challenge a marble Monument; and fit it is our Pens as well as Tongues should annually commemorate this deliverance.

Let then the Papist read and fret, the Novelist read and scoffe, I doubt not but the moderate, sober-minded Christian will read and accept, at least pardon. Such I hope thou art; let but this well meant (though mean) discourse finde thee charitable, and thou mayst perhaps find it profitable, which is his Prayer, who is

Thine in our Lord Jesus

**NATH. HANCOCK**



THE

# Introduction.



*I* Am ascended this sacred Mount with joy and fear. Joy in the blest occasion of this solemn meeting; fear of my too too infirm abilities for this weighty service. Indeed which way soever I look, just causes of solicitous fear present me; so that I may use Jacobs words concerning Bethel, How dreadful is this place! Gen. 28. 17.

If forward on the difficulty of the business in hand, I fear lest through my sterill invention, and stammering tongue, the work should miscarry and prove abortive: If round about on this numerous Assembly, judicious Auditory, I fear, as knowing my empty notions cannot satisfy your solid apprehensions. If backward to those Silver Trumpets which have formerly proclaimed the praises of God in this Sanctuary, I may well be afraid to sound my crack'd pipe and bruised reed. Last, if upwards to that awful Majesty, in whose placid stand, I desire most of all to fear and tremble, lest either through my dullness, or unfaithfulness I should betray my Masters message. Yet on this last object I fix my eye. It is his providence; not my desert or desire called me hither. It is his glory; not my own honour I yet desire me. In his, not my own strength, I shall endeavour to perform my task; not meddling with business of State, but only the *Chief of the matter*; for which purpose I shall intreat you

to turne up your eyes, to that sage Apothegme of the Kingly Prophet David, and lend your ears to that sacred Dicty, of that sweet singer of Israels, as you shall find it pen'd upon record, in

## The Text.

PSALM 9. 16.

THE

The Lord is known by the Judgment which he executeth,  
the wicked is spaw'd in the worke of his own hands.  
*Higgaion-Selah.*

**A** Grateful Commemoration is the work of this day; a miraculous discovery the subject of this commemoration; an eminent deliverance the fruit of that discovery; a remarkable judgment the attendant of that deliverance, and this Scripture a fit parallel of that judgment. Never did story more exactly demonstrate the truth of this Text; nor can any Text more pithily lay open the marrow of this story: so that whosoever rightly considers the fulness of Gods dispensation in the work, must needs acknowledge the fitness of *David's* acknowledgment in the words.

If you call to mind the mercy of the day, we may justly apply the Romans expression of that time wherein *Caligula* began to reign by decree of Senate, it was the day wherein *England* was new built, a day in the Romish Calendar *nigro carbone notatus*, marked with a black Coal because the fire came not at it to make it red: but in ours *candore notabilis ipso*, for the same reason worthy to be written in white, yea, Golden Characters.

This Month of *November* is memorable among others; for two days, the seventeenth and the fifth; on the one the purity of the Gospel brake forth; on the other the treachery of the Gospels enemies brake out: the one the initiation of as gracious a Queen, the other the continuation of as wise a King as ever *England* enjoyed. And truly should these two daies parley, as once *Themisfales* fancied of the Holiday and Work-day, and the seventeenth should say to the fifth, if I had not been

been so happy, thou hadst never been; the fish may wel reply, had not I been, thou hadst never been so happy, since had not this day been so gloriously successful, that Sun of the Gospel which did then arise, had probably in our horizon for ever set. A joyfull day then it was; and that not less for our adversaries destruction then our preservation; both which were so neerly conjoynd in this daies blessing, that the one could not have been without the other, their desolation being our consolation, their corruption our generation, their ruine our resurrection; nor could we have stood upright had not they fallen. So that if ever any people, we; if we for any deliverance; for this; and if for this on any day, much more on this, may well say and sing with the Psalmist in the words of the Text, *The Lord is gracious*, Sec.

The Title of this Psalm according to the vulgar reading לבן על מרח is *pro acclis. f. ii.* which Hieronim and Aquinas interpret of Absalons conspiracy against his Father David; and if so, it well suits our present occasion, which is the detection of those sons of Belial; who closely contrived the ruine of Father and Mother, King and Country. Some there are who render it *pro juventute candida*; conceiving the scope to be a gratulation for the flourishing estate of the Church; and if so, it fitly answers this daies comfort wherein the Church of England revived as it were from the dead, and hath flourished since more then before. Our last Translators referre it to some Muscal instrument, *Junius* to a note which we commonly call the Counter-tenor; and if so, we may learn one part of this daies service, by vocal and instrumental Musick, to celebrate this unparalleled blessing. Not to controvert the Title, if we will believe *Ainsworth*; as the intent of the former Psalm is the magnifying of God for the Propagation of Christs Kingdom, so this for the destruction of Antichrist. And if so, well may we bear a part in this tune for that farall blow, which though to us in the intent, yet to Antichrist in the event proved pernicious. However some famous example of Gods mercy to David, and judgment on his enemies; was the ground of penning this Psalm. Many are the verses, wherein David mentioneth both these, and among them none so remarkable



mirable as this which hath *Selah* annexed to it, a word that is never used, *insimili nulla insigne est quod dicitur*, unless that which is spoken be of singular concernment; so that what the Diamond is among Stones, the Sun among Planets, Gold among Metals, that is this sentence in the Psalm, worthy to be engraven in every religious bosome, and sung by every pious soul, *The Lord is known, &c.*

In which words you may observe a Rhetorical Climax, which we shall climb up by these steps; *Jehovah* though in himself incomprehensible may be known; nothing wherein he is more conspicuous than in executing judgment, no judgment more palpable than that which snareth the wicked in their own works; and when this is done, nothing becomes the Saints better than to make it *Higgaion Selah*, our continual meditation.

The Text presents us with three parties, God, the wicked, the Saints; Gods judgment, the wicked's punishment, the Saints deportment.

Gods severity, the wicked's misery, the Saints duty.

*Deus percipitur*, God perceived by his executions.

*Impius decipitur*, the wicked deceived in his intentions.

*Pii conceptus*, the Saints conceit and meditation of both.

If you please, call the Text a Theatre of Gods judgments; wherein you have

1. The King of glory displaying himself on the Stage of this world with Thunder and Lightning, and thereby known in his severe judgments.

2. The wicked acting his part with secrecy and confidence, but his exit doleful and miserable.

3. The Saints as spectators of this Tragedy, hissing at the folly of the wicked, applauding the equity of God.

If you will, conceive it as a pitch field, wherein you may behold

1. The Lord of Hosts coming out of his place, to punish the inhabitants of the earth, drawing out his Sword and doing execution on his enemies; his Colours red, betokning vengeance; and his Motto this in the Text, *The Lord is known, &c.*

2. The wicked adversaries of the Church mustering their forces,

forces, lying in ambush to incrap the Saints, discovered and ensnared; their colours black, bespeaking malice; but their Motto may well be the second clause, *The wicked is snared in the work of his own hands.*

3. The whole Army of Saints triumphing in their Generals honourable Conquest; and the Enemies shameful overthrow; their colours white, intimating purity; and their Motto the last words *Higgaion, Selah.* To speak more plainly, call the verse a Sermon; in it are the three usual parts of a Sermon, Doctrin, Reason, Use; the Doctrine affirming, Reason confirming, Use inferring; in fine, observe these plain and pithy severals.

1. A general proposition concerning Gods manifest Justice asserted, *The Lord is known in executing judgment.*

2. A particular exposition and exemplification of that assertion annexed, *The wicked is snared in the work of his own hands.*

3. An implicate imposition of a duty to be performed in reference to both the former *Higgaion, Selah.* I shall gently strike these several flints, each of them will afford various sparks to enlighten both the Text and day; in prosecution of which, let our Prayer be that that God who at on this day was gloriously known to the wicked in the execution of his real, would now be graciously known to us in the promulgation of his verbal judgments; and as the wicked were justly snared in the work of their hands, so our Souls may be mercifully taken by the words of his Mouth, that the lessons which we shall hear and learn this hour, may be *Higgaion, Selah,* our meditation, comfort, and practice for ever, and so I begin with the

*First Part.*

A general proposition of Gods manifest Justice asserted.

*The Lord is known by the judgment which he executeth.*

The first word though not in order yet nature, to be explained, is *judgment*, a word of various signification, and large extent, *verbum hoc iudicium unum habet tres interpret sine iudicio*; fit it is our judgments should be informed in the nature of Gods judgments; not needlessly to insist on the numerous acceptions of the word, know to our present purpose, Gods judgments are of two sorts, *iudicia oris*, *opera*, of his Mouth and his Hand, his Words and Works.

7. 19. 9. 119.  
119. 20. v.

Judgment is frequently applied by *David* to the words of God, and that not without just reason, since by them he commands as a Judge, in them he requireth nothing but what is just, and according to them he will one day judge us. Most commonly the Scripture applyeth judgment to Gods works. And that generally to the whole administration of his Government of the world, the way of God among men being stiled his judgment; *Jer. 5. 4.* and of these *St. Paul* affirms they are *unsearchable and past finding out*, *Rom. 11. 33.* more especially, and sometimes for his

*Jer. 10. 11.*

1. Corrective and medicinal chastisements on the godly; So the Apostle *Peter* tells us, *Judgment begins at the house of God*, *1 Pet. 4. 17.* and they are fely so called for this reason among others, because God semper them with judgment, and manageth them with discretion, according to the Prophets prayer, *Correct me, O Lord, but with judgment, not in thine anger, lest thou bring me to nothing.*

*Pro. 19. 29.*  
*Heb. 10. 37.*  
*James 3. 13.*

2. Sometimes for his vindictive and extial punishments of the wicked, begun in this World, consummated in the other; of this Judgment God hath made a due preparation, and the wicked have a fearful expectation, as being a judgment without mercy; and of this sort is the judgment in the Text to be understood. The reason of which appellation is well

*Musc. in locum.*

given by *Muscullus* to be partly, because these punishments are inflicted by God as a Judge, chiefly because they are most just and right. There is not less verity then severity in all Gods proceedings against sinners; we are sure, saith *St. Paul*, that the judgment of God is according to truth against *thist which commit such things*, *Rom. 2. 2.* it is observable for this purpose that God compares his destruction of *Samaria* to a line, and of the house of *Ahab* to a plummet, *2 King: 21. 13.* *ne offendas se non precipitemus*, that he might appear not rash but righteous in his sharpest strokes on the wicked, measuring all his actions by the straight line of justice. The judgments of his Mouth are sometimes *obscura*, always *vera*, though difficult, yet true; and the judgments of his Hand, are sometime *occulta*, never *injusta*, though secret and strange, yet just and equal, nor is it *amor vindictae* but *zelus justitiae*, love of Righteousness, not revenge which makes him to

3. Exe-

2. Execute judgment, *I form Light, and I create Darkness, saith the Lord, Isa. 45. 7.* Light is put before darkness, but darkness joyed with Light; God the Author of both Mercy is most natural to God, flowing from him as water from the Fountain, light from the Sun; but yet Judgment is sometimes squeezed from him as Wine out of the Grapes by our sin. He calls it indeed his *strange work*, but yet it is his work and he will do it. It is true the instruments of vengeance are called a razor, *that is hired*; as though God had no weapons of his own; but *after* then sin shall want its just merit, and justice her due satisfaction, God will hire instruments and command execution to be done. I have read of a Loadstone in *Aethiopia* which hath two corners; with the one it draweth to, with the other it puts the Iron from it. God (beloved) hath two Arms, of Mercy and Judgment; two Hands, of Love and Wrath; with the one he draweth, the other he driveth; the one stroaketh, the other striketh; And as he hath a right hand of favour, wherewith to lead the Saints, so he wants not a left Hand of fury, wherewith to dash the wicked in pieces. True it is as *Solomon* intimateth, *Ecl. 8. 11.* Judgment is not presently executed against the evil doer, the cause whereof is not *negligentia* but *clementia*; *infinita* but *tolerantia*, a merciful patience, not an ignorant negligence; and however though he have woollen feet, yet his Hands are Iron; his executions may be slow, they will be sure: it is one of his choyce attributes *by no means to clear the guilty*, and *Ex. 34. 7.* he is no less a just Judge, than an indulgent Father. We all, like *Polyphemus*, see with one Eye, with *Adahus* have but one ear, like the *Benjamites* cast the stone with one hand; we love only to suck the Dug of compassion; to be fed with the Milk of mercy: but let none flatter themselves, we must expect judgment should grate our Ears, as well as mercy tickle them, knowing that if we will not hear, we shall feel; for the Lord is known by executing judgment.

3. *The Lord is known.* According to the *Caldee* Paraphrase it is translated, *manifestum est Deo & cum Deo iudicatum quod fecit*, Gods judgments are known to or with him. *Learned Men* renders the participle impersonally *cognitum est*, it is known,

known, tried, experienced truth; God doth judgment. Both these seem too short of the Platonic meaning, the vulgar Latin wants the words in the future tense, *exspectare iudicium*, referring to that last and great judgment, wherein most eminently and universally the Lord shall be known a just rewarder and avenger. Hugo makes mention of a three-fold day, wherein God is known, of Tribulation, death, and judgment the last and most dreadful day of all. The 70 and the generality of Interpreters read it in the present and preter perfect tense, he is and hath been known by executing judgment. That the Saints while they live may have a breathing time, and the wicked a taste of misery, God executes justice on them now, and when he doth so, he is known to be *Jehovah*.

God though invisible in himself, is both audible in his Word, and visible in his Acts; and indeed *plur oculis quam oraculo*, we read him more easily in the Patent of his Works, then Character of his Scriptures; true it is the noblest demonstration of things is from their causes, the nearest from their effects and performances; the former cannot be made of God, who is the first cause, the latter is made by his actions. *Sensus assensus sunt*, we soonest assent to what we behold, and we all with *Thomas* are backward to believe till we see with our eyes, feel with our hands, and put our fingers in the print of Gods Works.

Now there are three sorts of Acts, by which God makes himselfe known.

Omnipotent in working miracles.

Gracious in dispensing favours.

Vindictive in executing judgments.

By his Omnipotent he is known to all the World.

By his gracious to the Church.

By his vindictive to his enemies.

*Aliter sub, aliter superius innotescit Dominus*, God is in a different manner known to his own, and his enemies; to his, in condonation of their sins, and donation of blessings; to his adversaries, *nunc non solum mirabili sed miserabili*, in imputing their sins to them, inflicting his judgments on them; indeed *iudicia*, every judgment on the wicked is a character, yea, Oracle to evidence Gods presence. *Tunc deum deum cognoscimus*

3. 19. 2. 1. 1. 1.  
Instaur. Trem.  
Participium om-  
nibus temporibus  
accommodari po-  
tess. Lor. in lo-  
cum.

Muscul. in Lo-  
cum.



*nam cum penna, exigit de impio*, then do all manifest the Majesty of a God, when the wicked feel the stripes of his Rod, these are *paginae auctoritatis*, *summi principis auctoritatis*, lines which cannot conceal the Penman; Books that ever speak their Author, and the plainest paths wherein we may trace the footsteps of a deity. *Ok* after derives the name *Jehovah* from *MM* that signifieth destruction; I will not assert the naturalness of the Etymology; yet thus much is true, when God brings calamity on the wicked, he gains glory to himself, and manifestly appears to be *Jehovah*. Whilst God is *misericordia patiens*, suffering wrong from his enemies, he seems as it were to be asleep, and the World takes little notice of him: But when he is *vindictam agens*, doing right, he sheweth himself the Judge of the World. What full characters of his attributes doth God write in the blood of the wicked to wit, The infiniteness of his mercy to the Saints who are hereby preserved; The severity of his Justice on the ungodly, which is herein declared; The integrity of his faithfulness in both promises and threatnings, which are herein performed.

By his judgments it is that he is known: *et talis est*  
In the perfection of his holiness fasting affliction  
In the Almightiness of his power subduing his enemies;  
In the Sovereignty of his Dominion ruling all Creatures,  
so that upon just ground the Psalmist asserts: *The Lord is known by the judgment which he executeth*: *videtur a iudicio*

To close up this first General: *videtur a iudicio*

1. O that you to whom thought not the name *Jehovah*, yet *Ealhim* is given in Scripture, of whom this Lord hath said *ye are Gods*, would be like to God, and make your selves known in your office by executing judgment; be sure it be judgment according to the rules of Law and Justice, otherwise you do not execute but persecute. To pardon Ravens and censure Doves, to pass by blasphemies against God, and punish misplaced words towards men; to connive at wilful profanations, and condemn ignorant or passionate miscarriages, is not *bonum* but *malum* *bonum* but *malum* as the elegant Prophet persetteth it: *Isa 57.7*. But in a way of right and equity spare not to shew your selves resolute; it was a

wife

Use.

In special to Magistrates. Psal. 82. 4.

*Da veniam cor-  
vi vexat con-  
sura Columbar,  
Ovid.*  
Not judgment;  
but oppression;  
righteousness,  
but a cry.

*Qui de malis  
penis non su-  
mit, bonos inju-  
ria officit.*

*Se malle bene-  
ficio nullam  
gratiam repor-  
tare quam ma-  
lificio puniri aut  
irrogare.*

Hol. 2. 6.

Zach. 5. 9.

Jer. 48. 10.

wise saying of *Pythagoras*, he that doth not malefactors right, doth the good wrong; and *Cato* professeth, he had rather be ungrateful than unjust. God bids Magistrates keep judgment, but not as a prisoner; execute it, but not as a Malefactor; keep it; that is, observe; and execute, that is, perform it. Oh remember justice is Gods legacy, and he hath made you his Executors and Administrators; be careful to see his will fulfilled; Execution in policy is like elocution in Oratory the prime of all. It was a good Speech of one concerning *Nero* his Government, *malum est illud imperare sub quo nulli quicquam licet, sed longe periusse sub eo vivere sub quo omnia licent*; to English it in few words, Tyranny is better then Anarchy. St. *Austin* pithily saith of a remisse Magistrate *periculi semis*, he is cruel in showing mercy; and that not only to others but himself, incurring that curse which belongs to him who doth the work of the Lord negligently. That Apothegme of *Lewis* the 13 King of France, being moit true, that Prince which can and doth not punish, is no less guilty than the offender.

Oh then far be that Machiavellian policy from those who have the bridle of authority in their hands; to lay the reins on every ones neck, and allow the people to do what they list; That gross Heretiques, obstinate Schismatiques; or open Propheters, should pass without due censure for fear of losing a party; no rather take up that heroick resolution, *fiat justitia, & ruat mundus*; let Justice be maintained, though the world be ruined. And whatever carnal reason may suggest, we shall finde at last no better way to prevent the ruine of the Camp, raging of the Plague, drowning of the Ship, then the stoning of sacrilegious *Achan*, slaying adulterous *Zimri* and *Coke*, and casting forward perverse *Jonahs* overboard; obedience is the best sacrifice, punishment of disobedience the next; and were Magistrates more, God would be less known in his judgments.

2. Let the Lord be known, and acknowledged in his wrathful executions. Better indeed were we to know him in his liberal collations as a donor; but however let us know him in his just visitations as an Avenger, since as one well *idcirco a Deo flagellamur*

Oleaster.

gellamur



The Hebrew word he used  
**וַד**, signifi-  
 eth both *opus*  
 and *operis mer-*  
*ces*; as a virtu-  
 ous action is its  
 own reward,  
*Pf. 19. 11.* So  
 an impious  
 work, a punish-  
 ment to it self.  
**וַד**  
*idem quod*  
**וַד** *commo-*  
*verit.*

**פַּלְמָא**

*Apc. 9. 8. 17.*

and in these sins is the actor snared; every sinner saith Saint *Hierome*; carrieth about him ropes, bands, torments to vex himself; and Saint *Austin* in his *Confessions*; *ipse sibi inordinatus animus pascit*; An irregular mind is her own executioner: and he that is wiser then both, tell us, *Hic own iniquities shall take the wicked himselfe; and he shall be holden with the words of his sins*, *Prov. 5. 22.*

Oh see the folly and deceitfulness of all sin; *dum magis, pangs*, with *Joub*, while she kisseth she wounds us; *proponit quod delectabile, supponit quod exitiale*, by pleasing proposals to flesh and blood she allureth, and ruineth flesh and spirit; by the mantle of darkness, robe of honour, cloak of excuse, vail of modesty, yea sometimes cover of Scripture, and habit of vertue; she deceiveth and destroyeth the foolish sinners.

More particularly, the Hebrew word noteth an unquiet, turbulent, seditious, and mischievous person; one that is ever working, and accounts not himself well but when he is doing ill; nay, though it be **וַד** a laborious and painful employment, the impiety of his heart speeds then improbity of his labour; for the accomplishment whereof he useth not only industry but secrecy, *the work of his palms*; for so the Hebrew word signifieth; and accordingly rendred by some *opere palmarum suarum*; *Palms*, saith *Ainsworth*, is a place where filthiness may be hid, and wicked men are closely industrious to accomplish their hellish designs.

The locusts in the *Revelation* are said to have womens hair; the Hyana a manically; the Crocodile mourning tears; the Syren Melodious notes; and the whore of *Babylon* her golden and sugred cup of fornication wherewith she makes drunk the Kings of the Earth. What *Carbo* spake of *Sylla*, is true of the Churches Enemies, they carry both the Lyon and the Fox in their breasts; and truly *Adversarius est volpe quæritur*; the more secret, the more pernicious; still waters are ever the deepest, and silent counsels thunder the loudest. But yet neither policy, nor industry, activity of hands, nor subtilty of wit, can speed the design or prevent their ruine; for he is snared in his own work.

*Cervinus*

*Corvus*, he falls, to the vulgar, *captivus est*, so *Remigius*, *ut mens in mulpula*, he is taken as a Mouse in a Trap: This work in the former verse is compared to digging a pit: what more laborious? hiding a bet, what more subtle? and yet he falls into the one, and is caught by the other; snared he is in the disappointment of his intentions to ruine the Saints, yea against his intentions, to his own destruction; and which is more emphatical, we may read the preposition *2* not only in, but by, the wicked perishing by, and that not anothers, no not so much Gods, as his own hands; there need no trouble of devising a new stratagem; his own actions are sufficient to undo himself.

The plotting of the wicked against the godly, is like the throwing of a stone upwards, which falls down upon his head that threw it; and whereas the casting up is violent, the falling down is natural; so true is that of *St. Basil*, it is not *addita poena*, but *in sua natura*, not so much the punishment as nature of wicked counsels to entrap the owners; that allusion of *St. Hierome*, concerning the delusion of the Bow is very remarkable to this purpose; then a Bow is deceitful, *eum sagittas putatur jacere & sauciat tenentem*, when instead of sending the arrow forward, it wounds the Archer; yet such are all the Bows the wicked bend, and Arrows they make ready to shoot at the upright in heart. *S. Austin* excellently represents the perniciousness of wicked workings by the kindling of a fire; that which burneth another must first be kindled it self, and as he excellently proceeds, *Malitia ut aliter non noceat fieri potest, ut tibi ipsi non noceat, fieri non potest*, that thy malice should not prejudice thy brother, it may be, that it should not prove injurious to thy self can never be, since what we brew we must drink; the fetters which the Smith makes, he must wear; wickedness ever retorts on the owner, and no juster Law then that the workman should perish in his own impious and injurious Artifices.

Search if you please with *Abasurus*, the Records of time, Sacred, Ecclesiastical and prophane stories, you shall finde this Aphorisme verified in all Ages, upon all sorts of persons.

*Vetus verbum habet, compeditur quae ipsa fecit opus ut gesserat.*



Mat. 13. 19.  
In magist. os  
seclera redie-  
vunt suos, Sen.  
Nec lex est  
justior illa  
quam necis ar-  
tifices arte peri-  
re sua, Ovid.  
John 8. 44.  
John 11. 48.

Mat. 21. 38.

1p. 9. 53.

Quam admodum  
venerunt pas-  
sa in Deservat, ab  
eis qui non re-  
ceperant bene-  
dictionem pacis;  
ita etiam mali-  
tia peccatorum  
qua iusto nocere  
conantur in eo-  
rum vertitur  
perniciem, Amb.  
Adeo ut venio-  
rum praelia ferre  
non possum, &  
propriis spiculis  
sternerentur. Id.

Begin with him who is emphatically called *Evangelist*, both the wicked and the witty one; how was that Sophister of worldly wisdom caught in his own fallacy? whilst he crucified Christ, he crucified himself: and endeavouring by death to subdue the worlds Saviour, he was his own destroyer.

The Disciples must not expect to fare better than the Master, the children than their Father; nor did they, the *Jews* (I mean) who were of their Father, the Devil in the sentence of truth it self. They murder Christ lest the *Romans* should come; by murdering him, the *Romans* coming is hastened: it is St. *Austins* observation on that parable of the husbandmen, under whom is meant the *Jews*; they say, *Comē, this is the heir let us kill him: ut possiderunt occiderunt, & quia occiderunt possiderunt*; they slew him, that they might gain; because they slew him, they lost the inheritance. Memorable is the example of *Gideon*; spurious son *Abimelech*, who by slaying 70 of his brethren that he might enjoy, lost both the rule and his life; and of *Sauls* putting *David* on the attempt of killing 100 *Philistines* with promise of his daughter, but desire of his life; upon which St. *Gregory* well observes, *Inde succrescentis militis viros se extinguere credidit, virtutis ejus gloriam inde cumulevit*; the means which he used to bereave him of his life, advanced his honour. Time would fail to tell you of *Achitophels* halter, *Hamans* gallows, *Goliaths* sword, *Nebuchadnezars* fiery furnace, of all which that of Saint *Ambrose* is verified as the peace of the Saints, so the plots of the wicked return in to their own bosomes.

The same Father giveth a notable example in some of the Churches enemies, who waging a War, were so mastered by the violence of a mighty wind, that their Bucklers fell out of their hands, and their own darts were driven upon themselves. What should I tell you of *Alexander* the sixth, who was poysoned with the same poyson he had prepared for some of his Cardinals? Cardinal *Balue* who was made to handle one of those cruel prisons, whereof he had been the inventor, Pope *Hildebrands* servant, who stumbling was killed by that stone he should have thrown, on *Frederick* the Emperour at his devotion; *Eutropius* the Eunuch who first stood in need of the

the benefit of the Church to save his life, after he had obtained a prohibition against it from the Emperor, and of *Julius* his mother, who upon just suspicion was made to take that draught wherewith she intended to poison him. All or most of the conspirators against *Julius Caesar* died by the same daggers wherewith they stabbed him. *Maxim* was wounded (being Commander) with the sword himself made, when a Chiter. That Giant who took pleasure in throwing down trembling mariners from the Rocks, was himself cast down by *Theseus*. What should I say to mention *Phalaris* his Bull, *Maxentius* his Bridge, the Romish women's poisons, the *Episcopus* South-layers counsel concerning *Herodius* his image, which was so apparently dangerous to themselves that the Children sang in the streets, according to the Greek Poet, *Εὐχόμενοι τὸν ἑαυτοῦ θάνατον*, the evil counsellour is most his own foe. That the wicked are thus injured, nothing more frequent; But by whom? the Text implied it, and *Eliphaz* expresseth it, the Lord *takes the wife in their own craftiness*, Job. 5. 13. The hand of malice maketh the pit and the hand of Justice puts in; the hand of cruelty weaveth the web, and the hand of providence maketh the maker in it; *God is known in all his judgments*, but especially in those of this nature, which cannot be ascribed to chance, or fortune, but only God; *Palam est & omnis manifestum*, saith reverend *Calvin*, *Calvin, in locum*, *cum impiis inlaqueatur*, *Deum iudicis partes implere*, God as a Judge is most eminently declared when the wicked is unexpectedly injured; By this means above others, the enemies are shamed, and God is honored; cloathing with shame, and their own confusion, are joyned together, *Psal.* 109. 29. indeed what greater shame than to be blasted in their hopes, outwitted in their policies, and ruined by their own devices? nor is the honour less to God, than the shame to the wicked; it is the noblest way of conquest to foil an enemy at his own weapons; what greater glory to *Benaiah*, than to slay the Egyptian with his own spear, *2 Sam.* 23. 20. God never appears so glorious, as when he makes the viperous works of his enemies to eat out the bowels of their own Mothers. By these passages of providence, the depth of his wisdome is obvious to a most

Hesiod.

but he that  
the Lord  
suaviter  
019 2 2 29

Calvin, in lo-  
cum.

shallow capacity, both detecting and defeating, countermining, nay undermining their closely contrived plots; and not only so, but the height of his Justice in causing them to gather rods for the punishment of themselves, and making the wicked smiths to forge the instruments of their own ruine.

To wind up the bottom of this thread.

Use.

Dan. 5. 6.

*Esse colto comi  
sorte in mano.*  
Psal. 78. 30.

Wicked and  
fools are  
synonimous.  
Pl. 5. 5. Pro.  
14. 9.

Let the wicked tremble, and their joynts like *Belphezzors* smite together in the apprehension of this truth; let it cease these mischievous works, and cease both their hands to fall and their hearts to faint; for tell me, is there not a cause when according to the *Italian* Proverb, they are in danger of being taken with the theft in their hands, While the meat was in the *Isaiah* mouth, Gods wrath overtook them; and while the Ungodlies designs are acting by their hands, the judgment of God finds them out. Why so much pains and secrecy to so little, nay to so bad purpose? know they not, that their mischiefs, like overcharged Pieces, will recoil upon their own breasts; that they build the walls of their hopes upon a sandy foundation, which will fall upon their own heads; fond men to kick against the pricks, nay which is worse, bestial; since like the Boar, they run with violence against the Trees of righteousness, and thereby dash out their own brains. Surely what the Moth is to the garment, the worm to the Tree, rust to the Iron; that is a mischievous work to the Author, fretting eating, consuming him that acts it. *Improbo homine nihil insuculio*, none weaker than the wicked, whose weapons are so easily wrested from him, and imployed against him. It is hard to say, whether is greater, the sin or the punishment, since the malicious man though against his will is a self murderer. He soweth curses like Hempseed to make an halter for himself; and all such sooner or later shall have cause to say — *propria consilium armis*, our arms are our hags, and our own conceptions the death of their parents.

2. Let the Saints encourage themselves in the daily accomplishment of this doctrine, let them make a happy construction of the wickeds miserable destruction, even to banish immoderate fears far from their thoughts. *He that toucheth you, saith God, toucheth the Apple of mine Eye*, Zach. 2. 8.

of

of our Eye, so some read it, it being most true, that the dust which the Churches adversaries raise against her, is but in their own eyes. Let not then the Saints look at their present infirmities, but at their works; future, never; their justification; but Gods Ordination; their saving mercy; but Gods ruling sovereignty; their subtile craft; but Gods sublime wisdom; which both overpowers and over-reacheth them; and let this be *Hilgaton Schuch*, the last part. *noisiquenno; berst; idissh*

**A tacite imposition of a duty to be performed by the Saints**

New words and obscure, but full and important, containing more matter than could well be touched in so short a compass by any other language.

The word *Higgaion* is but twice used besides in sacred writ, and that in the Psalms; the term *Selah*, according to *Athanassi* 71 times in the Psalms, and thrice in *Habacuck*; both together are no where found but in this verse, a manifest argument of more then ordinary, both weight and worth in this Scripture. The 70 and the vulgar wholly omit them; upon what I no reason I see nor. Some only conceive them as interjections, or prallings forth a passion under an imperfect fence; but if you please to dive into this sacred Sea, you shall find a rich pearl in the cragged shell of both those Words.

1. *Higgleon* is generally derived from *Hiss* which signifies *locutus est*, to speak, and that properly with the mouth, metaphorically with the heart: a word that *noth* (faith one) such a study and exercise of mind as oft breaks out into voyce. Both constructions may afford us instruction, that the judgments of God deserv, and challenge both our serious meditation and ready promulgation.

1. They are to be meditated and pondered in our hearts; when God had made an end of his works, he appointed a Sabbath to rest in from his works; and to delight himself in what he had made; *995 Sabbath est iocundus deus nos Sabbathum meditanda habet* that appointed a Sabbath from the Creation reacheth unto infinite Sabbaths, yea to spend

Psal. 107. 23,  
24.

Job 18. 2. & 7.

Amos 6. 1. & 2.

Psal. 111. 10.

our cries in meditation. The Works of God may well be resembled to chiefe hangings, which must be spread abroad by diligent contemplation, not folded up in oblivion; else danger, either which we must not desire, but *unlike*, than to be down but carelessly, as we may call the sweetness of them. They that go down into the deep, with the Prophet David behold thy wonders, and only those who go down into the depth of sacred contemplation, can and shall see the wonders of God: every common Star of Gods goodness deserteth our eyes, and darkness, the blinding Corners of his vengeance: least while we neglect to set them before our eyes, they fall down upon our backs: and as all Gods Judgments, so especially his wonderful fearings of the wicked; this among others it is that *Eliphaz* calls us to mark to wit, *the deep of darkness*, *the light that is in darkness*, *his own counsel shall cast him down*, *for he hath cast his trust by his own counsel*, *he walketh upon a shew*. This is the only way to make others misery, our happiness, their damage, our profit, while what they feel we behold; nor yet is this enough unless to meditation we join, in publishing with our mouths the Works of God himself, this was *Job*'s resolve to *praise* Gods Righteousness, and his Praise *all the day long*, *Psal. 33. 18.* And for this end among others, he calls the Tongue his glory, as being his best instrument to set forth Gods glory: the extent of the world is well expected to be *in his mouth*, *his mouth* *exgrate* *the word in his mouth*, *his mouth* *ready* *narration* of Gods praise from a grateful heart, *thy word* *ready* *readers* *of thy word*, and others *solemn* *sons* with a solemn sound to proclaim the Judgments of God. We must neither bury in oblivion, nor *another* *insistence*, *Divine Justice* in the wicked's ruffe. The vowels of Gods works are not to be *concealed* with mutes, the dumb Devils motions to *the* *desire* we must not be like *Alister* *without* *Lips*, *Tongue* and *Mouth*, to shew forth his praise: Indeed *fermo* *index* *verbi*, the Tongue is the Heart's Midwife, and as our Heart's midwife, a good mother, so our *Tongue* *shall* *be* *the* *ready* *mother*, *Psal. 45. 1.* the *Primit* *joy* *in* *the* *work* *of* *his* *Mouth*, and the meditations



meditations of his heart together, *Psal. 19.* ult. as being inseparable companions in publishing our makers glory. Meditation must not be still born; the fire that burneth within cannot but flame forth. By serious thoughts, we make an impression of Divine Judgments on our selves; but by our words, we make an expression to others, whereby though Gods honour can receive no essential addition in it self, yet it hath a clearer manifestation to others.

The *Caldee Paraphrase* expresseth more then both these, to wit, an affection of joy in meditating and proclaiming the judgments of God; we must not only think, but say, and say but sing, and sing but shout, yea, boast and glory in the just vengeance of the Almighty. We have all joyned together, *Psal. 64.* at the 8. verse, mention is made of the judgment, in that the *wicked's tongue shall fall upon his own head.* In the following of our duty, to consider wisely, declare faithfully, glory joyfully herein, to the end of the Psalm. When the wicked are brought to, and condemned at the barr of justice, it is *Hilarie* terme with the Saints. *Zechary* doubles the exhortation, *Rejoyce and sing.* *Zephany* trebles it, *Rejoyce, sing, and be glad.* The Church hath ever practised it; *Moses* and *Miriam*, *Barach*, and *Deborah*, the whole Church of the Jews, all thankfully rejoycing in their adversaries destruction. So true is that of the Psalmist, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of his enemies.* Not as it is their misery, but Gods glory; their confusion, but others conversion: a revenging of their own wrongs, but a satisfaction of Divine justice.

צדק  
וְשִׂמְחָה  
gaudebunt justi.

*Zech. 2. 10.*  
*Zeph. 3. 14.*

*Psal. 58. 10.*

2. To seal up my discourse of the Text with the word *Selah*, the broad Seal of *Dauids* Hymns, and this verse. A little word, yet I might expend a great deal of time in explication of its several references to the matter, Musick, Auditors. But I must hasten.

*Avenarius* saith, In all the *Rabbins* he cannot find a certain signification of the word; as for the Etymology, some derive it from חלח confternare, and so it is sometimes a note of humiliation and dejection, *Psal. 79. 11. 68. 7.* others from חלל elevate, and so it notes elevationem vocis ad Psallendum,

*mentis ad meditandum*, a lifting up of voycc and heart in singing that to which it is annexed. If we consult with Interpreters, we find a double sense of the word, noting eminency and perpetuity, seriousness in, and duration of the duty.

1. Seriousness, *Ob rem summe meditandum*. Trem. res digna qua in imo pectore reponatur. Our first, nay second thoughts fall short of Gods works; it was Eliphaz his counsel to Job, that he should stand still and consider the wondrous works of God; Chap. 34. 17. We must not only (as we pass by) take a cursory view of, but rather stand still, or sit down, that we may draw the picture of God in his punishments; it is not a transient aspect, but an exact view, whereby our hearts may be the more affected with them.

2. Constancy. The Caldee and Hierome read it, for ever; the Hebrew Doctors say, that where *Netzak* or *Salah* are used, it notes no end of that thing. The sweet spices of Divine works must be beaten to powder by meditation, and then laid up in the Cabinet of our memories. God hath made saith the Psalmist, his wonderful works to be remembered; he gives us the Jewels of deliverances, not (because of the commonness of them) to wear them on our shoes, as the Romans did their Pearls much less to tread them under our feet; but rather to tie them as a chain about our necks. He works strange and glorious judgments, not to be written in sand or water, but rather in Marble with a Pen of Iron and the point of a Diamond. The Impressions of Gods marvellous acts upon us must not be like that which the stone makes in the water, raising circles, bearing one wave on another, and for a time making a noyse, but soon after it sinks down, and the water returneth to its former smoothness: so we, while judgment is fresh, to publish it from man to man, and soon after let it sink into the depth of oblivion, and we return to our old sins. David was of another mind, who resolveth to remember the years of the right hand of the Most High; *Psalm* 77. 11. The heathen had three graces, inseparable sisters; the one to give, the other to receive, the third to return, and all painted young, to learn us, that benefits should never wax old in our remembrance.

For this cause the Saints of old composed songs, appointed daies,

לעממם  
Meditatio sem-  
per. Hier. וְשֵׁן  
אֵין. Sym.  
Psal. 111. 4.

daies, penned Chronicles, erected Monuments of Gods goodness and greatness. In this respect for ever honoured be that Honourable Parliament, who made it *Statum Regni, & Britanniam legem*, enacted it for a Law in *Israel*, and an Ordinance in *Israel*; the solemnization of this daies deliverance.

And deservedly commendable is your practice, my Honourable Lords, and worthy Senators, who have with joy and triumph presented your selves this day in the Courts of the Lord. Methinks your gratitude appears of the same colour with that of the Robes you wear; a Scarlet colour; dyed in grain, such as length of time wipes not off. Nor must I forget to encourage you the Tribes of our *Jerusalem*, the Heads of those Tribes, who wear the Liveries of praise, and are come up to the House of the Lord to give him thanks.

The hour I see is expired; but surely what *Saint Austin* said of the Feast of Pentecost I may well apply to this Festival, *Gaudet productus hac solemnitas*, it would be extended beyond an hour, nay a day. I could even wish with *Isaiah* that the Sun would stand still, the day were twice as long, that we might enlarge our joy; while the Romish Profelytes gnash their teeth.

What then remains, but that as the Prophet *Elijah* stretched himself on the *Shunamites* dead Child whereby it revived; so I, the several parts of this Text to this daies occasion; that the dying memory thereof may revive amongst us.

1 Kings 17.12.

Having drawn the picture of my Text in its several lineaments, what is wanting but that I take a review, compare it with the pattern, and let you see the likeness of the Text to the time, that to it may appear drawn to the life.

Finally, having cut out and made up the garment of this Scripture in Exposition, give me but leave to put it on by Application, that you may see how fashionable it is for the time, and beneficial it may be to your souls, and I shall then dismiss you.

*Responsum, or an Application of the whole to the Gunpowder Treason.*

For our clearer and quicker dispatch, be pleased to walk with me through these three Stages. The enemies work, Gods

work,

work, our work; what they would have done, what God did do, what we should and ought to do. The work of mischief in which they were feared. The work of judgment, wherein, if ever, God was known. Our work of duty, now and ever to be performed.

I. The adversaries work. *Opus mirabiliter singulare, & singulariter mirabile.* Such as the present age may well admire; the future age will hardly believe, and no former age can parallel. A treason without a reason; yea to use *St. Hieron's* expression, of the face of the fourth Monarchy, without a name, *quis crudelitas sine modo*, cruelty without measure. A work without a match, though to have been acted by a Match; in a word, a plot so odious, a Tragedy so direful, that the actors would not have owned it when effected; but as *Nero* fathered the burning of *Rome* on the Christians, so had they prepared a Proclamation to cast it on the Puritans.

If you ask, who were the authors of this work? the word in the Text well fits them, they were wicked, seditious, yea traitorous troubleors of *Israel*; the word is singular in the Text, and it was one wicked incendiary, *Faux Oris*, a Firebrand of Hell, that should have put the consummation of this horrid work. But withall the word is taken collectively, and there wanted not a combination of wicked men in this design; those in the Text are called in the former verse Heathen; these in the plot were Papists, so much the worse, because pretending Christians.

We shall do no wrong to that *Cyprian*, high Priest of *Rome*, and man of sin, not *caput*, but *sacra Ecclesia*, to we attribute, at least, the encouragement of the work to him, as being, though not an actor, yet by his Bull, an abettor of it; such have their Popes indeed for the most part been, their *Urbanus*, *Jurians*, *Pii*, *Innocentius*, *Clement*, *Leo*, *Gregory*, *Hildefred*, *Hildefred*.

We shall do as little injury to the Jesuits, Jesuites, Jesuites, rather, if we impute to them the contrivement of the work. These indeed are the only Schoolmen that fetch arguments out of the Shambles, and conclude all their Syllogisms in *Nero*; the best Pulpit men, to strike to the heart with dead, nor lively, occurrent, nor operator Sermons. They may well be called

called *Centimani*, as having a finger in every State, and know no better way to build up their Church, then by blowing up Kingdoms. Theirs was the head work, and tongue work in this plot, to absolve, resolve, pray, prophecy. You have heard their Psalmody, *The memory of newslies shall perish with a crack*, That when it had come to pass, it might have been said, *The mouth of the Lord hath spoken it*. They were the men who justified as lawful, nay sanctified as pious, yea would have glorified as meritorious, this hellish work.

The actual managing of the work, was by a certain number of English Gentlemen, but with Romish hearts, who drew together like an Imposthume to an head; theirs was the hand-work to hire a Cellar, dig through the wall, buy in the provision, and execute the project; and so the accomplishment of the works was theirs, the Jesuits as the Poet, and they as Actors in this Tragedy.

If you inquire what moved them to the design, they tell us in their Confessions, Religion, Necessity, Conscience; wicked men indeed to defend slaughter with conscience, cover mischief with Necessity; patronize Rebellion with Religion; no wonder their rage was fierce, when grounded on a false zeal. It is the worst madness *insanire cum ratione*, nay *religione*; to be mad with an opinion not only of Reason, but Religion: men are never more violent, than when they think God is of their party; and as Charity is accounted coldness of Religion, so a pretended zeal of Religion, causeth coldness of Charity.

But what was the intent, or rather extent of their work? In sum, it was a Parliamentary breakfast, an irrevocable writ of dismissal to that high Court: our Enemies will tell us where our strength lyeth; it was to have cut off head and tail, root and branch in one day, as the Prophets expression is, *Ex. 9. 14.* One hath well presented the mark these wicked men their purposes in five words:

*Rem, Regem, Regimen, Regimam, Religionem.*  
The King apparelled in his Royal Robe, with an Imperial Crown on his Head, holding a Scepter in his hand, sitting in his Throne, in the midst of all his State, should have been deposed from his Majesty, nay exposed to their cruelty.



The Queen his Consort in wedlock, should have been his Consort in woe, and the Prince at their knees, heir apparent to nothing but their misery. Briefly, the hope of succession, Oracle of wisdom, Chariots of Israel, butteresses of strength, Guardians of justice, Masters of Assemblies, glory of Nobility, and flowre of the whole Kingdom, should have been crop, cut-off, destroyed, had this work succeeded.

*Achitophels* Treason against King *David*, the *Falerian* Schoolmasters treachery against the Noble youth of that City, *Hamans* conspiracy against the people of the Jews, were short of this; which was to have swallowed up King, Nobles, Commons, all: So that as *Asia* was called the grave of *Rome*, for the many Nobles buried there, *Westminster* would have been the grave of *England*.

A desperate attempt, and no less dangerous the means of achievement; it was a work of no small labour, a work of their *Palms*; no less secrecy. It was not to be effected by force of Arms, that is manifest; nor by stab of Dagger, that is visible; but by an insensible element, and that most fierce of all others, Fire; and that most hellish of all fires, Gun-powder couched in a dark vault, inclosed in Barrels, invironed with Irons, envellope with wood, and coal, all fiery fewel. *Insidiatur in absconditis*, to use the Psalmists expression, they lay to the earth, cover us; as fearing lest the whistling wind, or singing fowls of the air should reveal it;

Pl. 143. 3.

*Item est in visceribus terra.*  
Those hellish Pioneers spare no pains to dig out the bowels of their Grand-mother, Earth; that they might gnaw out the bowels of their Mother, Country; and this just under the Upper house of Parliament; that where the *Laws* said they received their life, the *Law-givers* might their death. A death never to be painted out to the life; a brewing, such as never before was run'd up for the destruction of three Estates; a design that should *uno actu, una, ista, illa*, with one touch, in one moment, have sent those worthies of our *Israel* to the Grave; yea, in their intention to hell it self.

See here a cruel intent to shed blood, a brutish cruelty to tear bodies in pieces, a devilish brutishness to do it by Powder,

der; nay, indeed more then devilish; for whereas the Devil is said to *sweep with his tail the third part of the Stars of Heaven*; these would have darkned the Sun, turn'd the Moon into blood; yea, swallowed all those glittering Stars of this Horizon, then united in an happy Constellation in obscurity. Rev. 12. 4.

That this work of their hands may be the more prosperous; they sow up their lips, swear a silence, and back that Oath with the Sacrament. *Catalines* immanity and inhumanity need be no wonder, who made his Souldiers pledge each other in a draught of mans blood; these drink the blood of God, and as, they conceive it materially; that they may strengthen their hands in their bloody design. *Pauls* enemies vowed neither to eat nor drink natural food, till they had kill'd him; these eat and drink Sacramental food, to speed the slaughter of thousands; and among the rest of him that was more then *ten thousand of us*. What wickedness will not men attempt to archieve their intended malice?

How near this work of darkness was to have been brought to a fiery light, judge you! It was not according to *Jonahs* Prophecy 40 dayes, nor 4 dayes, nor scarce so many hours; nor *was interposita*, one night betwixt; and but a part of that neither; ere the terrible blow had been given, and we destroy'd.

The hand of mischief was ready to have done the work, before it was known to be lift up; the snare on our heels, before it was discover'd to be laid; the poyson almost in our throats, before we could see what manner of liquor it was. We might well say with *David* 1 *Sam.* 20. 3. *There was but a step between death and us*; and apply that of *Anacharsis* concerning those that were in a ship 4 fingers from the water; *There was but 4 fingers between them and death*; a step, a finger of that Caitiffe of the Cave might have laid all our honour in the dust.

See, all things are in a readines, the Plot contrived; Actors designed, Cellars hired, Engins provided, Powder hid, a train laid, and that black-bird of hell at hand with the match, to have put a period to the treason. How do these audacious confederates applaud themselves in their pregnant hopes, and promise all their own; The next heir is designed, Proclamations prepared; Honours divided; Instruments of cruelty provided;

vided; not so much as the garments of the new Dukes and Earls but are made up. The letter said, *God and Man are agreed to punish the wickedness of the times*; but stay there: Man was agreed, God was not, (blessed be his name) he was at, but not of their counsel: true indeed there was but a *tantum non*, and the flames had gone over our heads. We were at the pits brink in the jaws of destruction; there wanted nothing but thrusting in of the *Falx*, sickle to cut us down, or *Fax*, fire to blow us up; a touch of *Guy Faux* to have rent us in pieces, but  
*Nolle pluit toto, redunt spectacula mane.*

The ungodly were many nights digging a pit for us, and before morning they fall into it themselves, he that was *Sig-was-jungly*, a present refuge, opportune helper, steep in, entrapped them in their own snare, and discovered his justice in detecting their malice, which leads to the second particular.

2. Gods work, *dignus vindice nodus*, a knot fit for a God to untie; not man, but the Devil devised it; not man, but God defeated it, *tauta dity iv yvayt vhrat*, it was not in the brains of men to prevent it, so far indeed from our prevention, that it could not come into our imagination, it was not in the Arms of men to oppose it; no band of men could have rescued from the devouring fire, only in the *knees* of God; so that in this, if in any thing, the Lord was known as a just Judge.

Be pleased a while to trace the several steps of the discovery, and you shall plainly behold, it was not, it could not be any other but Gods finger that manacled their hands, and snared them in their work; for tell me

What was it that extorted the means of revealing from his pen, whose tongue had sworn concealment? that made him, who was acting the ruine of many, to consult for the preservation of one? not any innate pity in the traitour, but the overruling Sovereignty of God. What was it that inclined the heart of that Noble Lord, to publish and communicate the letter which detected the treason? Not Popery or carnal policy; but the al-disposing providence of God. What was it inspired (I can call it no less) the brest of that Royal King, otherwise free from jealousy (as a badge of tyranny) to suspect the danger; and by a violent unnatural construction of a phrase, to finde out  
the

the violent unnatural destruction that was hatching? not so much his own prudence (though otherwise great) but the wisdom of the Almighty. What was it, that insatuated the traitours who (while the plot was but suspected) had opportunity to escape, that they should try the utmost, and afterward sharpened the edge of all mens spirits against them, where they came to kill some, surprize the rest; even before a Proclamation could overtake them, but that just severity of God? Finally, what was it that prevented the surprizal of that Noble Lady *Elizabeth*, and insurrection of the Papists, when those Rebels whispered the fear of a Massacre into their ears, but the merciful goodness of God? so that all the attributes of God were concentred, and met together in this dayes deliverance; and which is yet more remarkable in it self, and suitable to the Text whose Antichristian Mole-warps were taken in their own pit; those Romish fowlers caught in and by their own net. Was it not a work of one of their hands and pens, that first gave cause of suspicion, and was the means of discovery? did not their own tongue fall upon them, when the Colloquie between *Garnet* and *Hall* at the Tower, proved the clearest Testimony against them? in a word, did not the Powder sin flye in some of their faces? when among others, two of the Traitors were wounded accidentally by Powder in an house, and afterwards both killed by a shot; so truly was this Scripture fulfilled in this example before the eyes of all men. And surely, were not our Romish Proselytes drunk with the wine of *Sadom*, and nurs'd with the milk of Dragons, they would behold, believe and repent. The Papists call much for a Judge of controversies between them and us, but why take they not notice, how God hath time by time shewed himself a righteous Judge, pleading our cause and preventing their plots? but I fear a spirit of delusion is fallen upon them, and therefore I shall betake my self to that which concerns us to do, the

3 Last particular, our work. I know you have long looked for an end, much speaking is a weariness to the flesh, and long hearing offensive to your patience; yet spare me but a few Minutes while I teach you your duty, and I hope you will have cause to say, the latter end of the Sermon is better

then the beginning; let then our meditation continually fix it self on both these objects.

1. On the Enemies work, and that so long till it have wrought in us an impression of these following duties; even till it have inflamed us with a fiery zeal, awakened us to a cautious vigilancy, and engaged us unto mutual unity; of each a word.

i. Let it inflame us with a fiery zeal, and holy indignation against that Scarlet, impudent whore of *Babylon*; who is ever in travel with a Babel of our confusion; Oh let us detest with a perfect hatred their practices, whose mercy is cruelty, religion faction, devotion sedition; whose zeal is fire, Martyrs are Traytors, and Saints devils: and not only their practices, but their principles, which are the wheels that move them to these cursed executions; I mean those Jesuitical Doctrines wherewith mens hearts being once poysoned, they care not what villany they attempt. Among which I observe three principal Engines, that are no small enducements to treasonable projects. The Popes power to dispence with oaths, the legality of murdering Princes, and a Toleration of various Religions; observe but the Powder plotters, and you shall find their despair of obtaining a free toleration, their opinion of the lawfulness of killing Kings, and blowing up Parliaments, were the strong incentives to this mischief: and that all of these devilish opinions, are the plain assertions of the Jesuits, I need not stay long to demonstrate.

*Gretzer* expressly asserts concerning the Oath of fidelity, that the Pope may free his Catholique Subjects from it, when their King rules tyrannously. The sandy foundation on which he and the rest built it, is the power of binding and loosing given to *Peter*, and indeed to all Ministers of the Gospel by Christ, to wit of sins, not Oaths.

The murdering of Princes is a common tenet indeed, these two, *Deum comedere, Regem occidere*, to eat their God, and kill their King, are the abhorred Maxims of these unreasonable men. *Mariana* accounts it a moderate way to poyson a Chair, or garment, for the killing of Kings. *Francis de Verant* commends the act of that desperate wretch who assaulted *Henry* the fourth



of France, as just and Heroick; nay, one of their Popes, Sixtus the 5<sup>th</sup> made an Oration in praise of that Fryer, who murdered Henry the third of France; (though no Protestant) saying, a true Fryer had kill'd a counterfeit. Yea; had his Cardinals been as forward as he, they had Canonized him for a Saint; what need we goe further then this present business? in Paris, Oldborne and Garnes, that were executed in England for this Treason, are enrold in the Catalogue of Martyrs, and certain English Priests censured for praying for their Souls, as though they doubted of their Crown of Martyrdom: as that valiant *Papistomastix* in his time, Doctor Featly hath left upon record, that he saw the former, and heard the latter credibly reported.

Dr. Featly his  
*Clavis Mystica.*  
p. 574.

As for Toleration, it is true, it is farre from their own practice where they have power; witness their cruel Inquisition; (indeed none are more tyrannous where they bear rule, than they that plead for this licentious liberty, where their own way cannot be authorized) but yet they maintain it lawful and endeavour to attain it, where their Religion prevails not. Thus Father Parsons, Cardinal Allen, and William Bishop a Seminary Priest; do all of them assert, both in *Thest*, that Religions fundamentally differing are consistant in the same Kingdom; and in *Hypothesis*, that it is not only lawful and convenient, but honourable for the Kings of England, to permit the free exercise of the Romish profession. I hope the bare recitation of their damnable Doctrines is to us a sufficient confutation. All I aim at is to warn us, that while we declare an utter Antipathy against the Romanists; we doe not Sympathize and joyn issue with them in any of their cursed opinions. Oh farre be it from us to think, that any humane power may dispence with, and make what construction it pleaseth of the many Oaths and Protestations we have taken; particularly that Solemn Covenant, wherein we have lift up our hands to the high God. Farre be it from any of us to have a malicious thought against our Leige Sovereign; rather let us make Prayers and supplication for him, And (which I wish there were not too much cause of) beware we that none of us defend or endeavour that intolerable toleration of all Religions. It was the

Dr. Featly his  
*Clavis Mystica.*  
p. 464.

1 Tim. 2. 1.

courte *Julian* the *Apostate* took to root out the very name of Christianity, by setting open the door to all Hereticks and Scismaticks. I say no more, but know that Religion is the Soul of the body of a Common-wealth, and guess your selves what a monster that Kingdome will be, that is informed with an 100 Souls; yea, undoubtedly the toleration of many will prove in time the subversion of the one Orthodox Religion in that Church wherein it is granted.

Psal. 116. 12.

I have only one request before I leave this exhortation, to you famous Citizens (it will be a work well becoming your thankful hearts; and a part of answering to *David's* question; *What shall I render*) that now while you are piously consulting to settle, and advance the maintenance of your preaching Ministers? you would take into your thoughts, the erecting and endowing a Colledge or Society of able instructed Scribes, who with their pens dipt in the Nectar of Sacred writ, may (as with swords) cut off all superstitious Idolatry, and the head of that Hydra of Heresie which riseth up so fast in this declining age.

The Crocodiles about the Banks of *Nile*, if rub'd, or but prickt with a Quill of *Ibis*, are so stupified that they cannot stir; and the Pennes of Orthodox writers are the presentest remedy against the poison of errors; how might this prove as a Tower of *David*, where the Horse-men of *Israel* might have shields and targets to fight the Lords Battels?

Secondly, let it awaken us to a cautious vigilancy, we need not a Prophet to tell us what is spoken in the King of  
 2 Kings 6. 32. *Syria* his Bed Chamber, I mean, the Popes conclave. Remember the Powder-Plot, *Garnets aufero Genitem perfidam*; and you may smell their intentions. True it is, that vault of darkness was discovered, but there is another vault of wickedness in their hearts; and one depth will call for another; one fire kindle another; and one like beget another. *Equi ne credite Teucri*. The Aspe lies in her hole, and doth but wait for the warm sun. The Gyant lurketh in his Den, and watcheth but a fit season, the devils Powder-Mills are still going; store of this Coyne is minted daily at *Rome*; and new exploits forged on the Anvils of Jesuits Brains. They had no small hand in our late sad divisions; Oh let us never be too secure, if we  
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mean to be safe. These Chamelzons will take any colour, these Proteus like will turn themselves into any shape. Aske among their friends, what a Jesuite is, they will tell you, every man; and with their Father the Devil, care not to transform themselves into Children of light, and though ravenous wolves, to appear in sheeps cloathing. Oh let us never cry Peace whil't our Enemies have their Bows ready bent, and Arrows prepar'd to shoot at the upright in heart.

3. Let it ingage us to mutual unity; and now, Oh that I had the Silver Oratory of *Demosthenes*; or rather the Golden mouth of *Chrysostome*; nay, yet rather the heavenly tongue of Angels, that I might charme you into a sweet harmony! But what speak I of charming your ears, unless God perswade your hearts? Oh thus God of Peace, work in us a love of Peace, and then work for us the blessing of Peace.

Consider I beseech you, could not the wicked works of our Enemies hand be able to snare us, and shall we snare our selves by our own works? have not their swords been able to pierce us? and shall we sheath our swords in each others bowels? do we this day rejoyce in their destruction; and shall we give them cause one day to laugh at our divisions? hath not *Rome* and all her confederates been able to blow us up; and shall we undermine our selves? shall *England* and *Scotland* doe that each against other which the Kingdoms round about could never yet accomplish? Oh let it not be told in *Gath*, and publisht in the Streets of *Ascalon*; let it never cause a Festival in *Rome*, and holiday in *Ireland*, that they shall hear the two Nations are tearing each other in pieces. Let us remember whose part it is, even the envious mans, to sow the sares of dissention. He endeavoured a rent between God and *Job*, by that Calumny, *doth Job serve God for nought*. Nay, to make a Schisme in that blessed unity between the Father and the Son, by tempting Christ to goe beyond his Commission. Oh let not us, who call the Church our Mother, have the Devill to be our Father; I entreat, I obtest, I adjure, by all the bands of union between us, the oneness of that faith we live in, King we live under, Covenant we are obliged to, that we may be ones for the confirming of this with our brethren, and obtaining it

Job 1. 9.

Matth. 4. 3.

among our selves. Oh you are the vigilant Governours, and peaceable Inhabitants of this Metropolis, let your purses freely contribute, counsels maturely act, Prayers to God, humble Remonstrances and Petitions to man be still continued; least otherwise, if we should take up the sword again to fight each with other, we put such a sword into our Catholique common enemies as will not easily be wrested out: nay, (which is far worse) a sword into the hands of our God to *avenge the quarrel of his Covenant*, and we may justly fear, God will say of such a crying iniquity, (should it ever be acted, which his mercy avert) *it is revealed in mine ears, and it shall not be purged from us till we die.*

Isa. 22. 14.

2. Let our meditation dwell on Gods work, and that so long till it have elevated us with a joyful gratulation, encouraged us to a confident expectation, and strengthened us in earnest supplications.

1. Let it elevate us with joyful gratulation to that God who as on this day mercifully declared himself both a protector of Sion, and a detector of her enemies. Indeed whom should we magnifie if not God? and for what, if not for this? I may well use St. *Austins* words, *quisquis non videt cecus est; qui videt & non gaudet, ingratus est*; he that beholds not Gods wonderful, both mercy and severity, in this deliverance, is grossly blind; He that beholds and blesteth not, is ungratefully dumb.

Had this Moniter, which was come to the birth, bin brought forth, this day would have been *Englands Vespers*, and *Romes Mattens*, our Funeral, their Festival; instead of this pure worship, these blessed opportunities we now enjoy, we might either have bin plung'd into gross superstitions, such as cringing to Crucifixes, adoring Images, running over beads, babbling to Saints, wandring in Pilgrimage, or else have bin drag'd to a Rack or Stake, the proper Engines of that *Romish Antichrist*.

Oh! let the streams of our thankful joy flow as high as our sorrows (had these things come to pass) would have made them to ebbe. Since we were not as on this day made *oblatio matutina igne devotionis*, an early burnt offering to that Moloch of *Rome*, let us make our selves *oblationem matutinam igne*

*igne devotionis*, a morning sacrifice by the fire of devotion to the God of Heaven; and since that bitter Cup passed from us, let us take the cup of salvation, and praise the name of the Lord. Psal. 11. 6, 13.

Nor let the Law of *amara* here take place, though it be *amara*, let it not be *amara*, may this day never be out-year'd, but let all Generations call it blessed. *Aristotle* observes of the Ancient *Gracians*, that they placed the Temple of Thanks in the midst of the street, that being obvious to all mens eyes, it might ever put them in mind of their duty; and surely, if we shall either deprave with malice, bury in oblivion, lessen with envy, suppress in policy, neglect in security, or reject through a novel fancy of superstition this dayes solemnity, we should eminently provoke Divine fury: no rather let the mercy confer'd, judgment executed, be graven with a Pen of Iron on the posts of our doors, tables of our hearts, and horns of our Altars for ever.

2. Let it encourage us to a confident expectation, that he which hath bin, will still be known by the judgment that he executeth; former experiences are just grounds of future confidence; Gods infident love, *ne largiendo exhaustur, nec benefaciendo fatigatur*; is a Sun ever shining, and a Fountain alwaies running; neither is his hand shortned that he cannot save his Church, and destroy his adversaries. What therefore *Zeresh* said to *Haman* concerning *Mordecai*, by way of supposition, let us apply in a position; ours is the Orthodox Religion, before which the Popish faction hath begun to fall, and shall so fall as never to rise again. Though the Romish harlot cry up ignorance as the Mother of devotion, honour Traytors with Martyrdome, glory in her Bulls, and Indulgences, make Saints and Angels her Advocates; yet know the time is at hand, that she shall come in remembrance before God, to give her the Wine of the fierceness of his wrath, and she shall sink like a millston into the bottom of the sea. Isa. 59. 1. Hebr. 6. 13. Rev. 16. 19. 18. 21.

Nor let us only be confident in regard of her, but all other enemies of the Churches Truth and Peace. I mean irreconcilable Sectaries. That how ever they act strenuously, watch cautiously, plot secretly, compass Cities and Countries industriously, and by that means increase exceedingly; though they endeavour



endeavour by cunning devices, subtle stratagems to retard our peace, hinder our establishment, foment our divisions; yet the day is coming; when they shall be snared in their own works, the word be plucked off from their face, and it shall appear to all the World that their wisdom is but craft, humility baseness, faith faction, zeal contention, and pretended fervour in Religion formal Hypocrisie.

1031. Let it strengthen us in fervent supplications, for the full accomplishment of his works, and our hopes. Let us then end this day of Prayses with Prayers; and what shall we pray? even that of *Deborah*, so (as did these Traytors, so daingly, surely, gloriously,) *let all thine enemies perish, O Lord, Judges 5. ult.* or more suitably to the Text, that of *David*; with his spirit not of revenge but zeal, *Pl. 33. 8. Let destruction come upon them at unawares, and let their net which they hid catch themselves; into that very destruction let them fall, or as it is, Ps. 109. 28, 29. Let them curse, but bless thou; when they arise let them be ashamed; But let thy servant rejoice, let our adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle; or if you will, in the words of our late solemn League and Covenant, that all Incendiaries, Malignants and evil instruments, which hinder the Reformation of Religion, divide between the King and his People, or one of the Kingdom from another, may be discovered, brought to publique trial, and receive condigne punishment; In a word, let it be our daily petition at the Throne of Grace, that all the enemies who rob our Church of her Truth and Peace (between whom as Christ was, his Church is still crucified) may be detected; That God would make his enemies as a wheele, and always turn their firematches into balters to hang themselves, who will not bow their necks to the yoke of the Lord: that so God may still be known in that Romish Babylon for an avenger; and in our English Sion for a refuge, from one generation to another, and let all true hearted Protestants say, *Amen, Amen.**

FINIS.